

Orson C. Warner

APPROXIMATE CHRONOLOGY.

**THE TIME OF
THE PASSOVER AND THE CRUCIFIXION**



H. H. PERRY

PRICE 25 CENTS

APPROXIMATE CHRONOLOGY

TYPE AND ANTIQUE

1844-1845

1846-1847

1848-1849

THE PASSAGE AND THE CRUCIFIXION

1850-1851

1852-1853

The purpose of this work is to present a chronological list of the events of the life of Jesus Christ, from the birth to the crucifixion, and to show the relation of these events to the events of the life of the church, and to the events of the world, and to the events of the universe, and to the events of the future.

G. H. PERRY

NEW YORK, 1854

APPROXIMATE CHRONOLOGY

TYPE AND ANTITYPE

—OR—

THE TIME

—OF—

THE PASSOVER AND THE CRUCIFIXION

THE purpose of this little work is to place in condensed form a few facts, from Scripture, History, and Astronomy, that will enable the Reader to understand the exact time of the Crucifixion and Resurrection of Jesus, giving the year, the month, the day of the month, the time of the moon, the day of the week, and the day of the Jewish month, Abib or Nisan.

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Analytical Concordance—Young.
 Antiquities of the Jews—Josephus.
 Bible—King James and American Revised.
 Bible Helps—Oxford Teachers.
 Chronology, Hales—Bliss—Jones.
 Canon of Eclipses—Oppholzer—Guinnes.
 Daniel and Revelations—Smith.
 Desire of Ages—White.
 Dictionary of the Bible—American Tract Society.
 Encyclopedia—Jewish.
 Encyclopedia—McClintock and Strong.
 Great Controversy—White.
 Palestine and Syria—Baedeker.
 Sacred Antiquities—Bartlet.
 Spirit of Prophecy—White.
 Dict. of Hebrew words, by James Strong.

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THE TYPES

The Origin of the Passover

Deut.xvi:1. "Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month Abib the Lord thy God brought thee forth out of Egypt by night."

Ex. xii:2-3. "This month shall be unto you the beginning of months: it shall be the first month of the year to you." "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house."

Ex. xii:6. "And ye shall keep it up *unto the fourteenth* day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening." (Margin—"Between the two evenings").

Lev. xxiii:5. "*In the fourteenth* day of the first month at even is the Lords passover."

Deut. xvi:5-6. "Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee: But at the place which the Lord thy God shall choose to place his name in, there thou shall sacrifice the passover at even, *at the going down of the sun*, at the season that thou comest forth out of Egypt.

McClintock and Strong, Ency. Vol. 2, says:

"The phrase, "Between the two evenings" (Ex.xvi:12--)
 The time marked for slaying the paschal lamb, led to a dispute between the Karaite and Samaritans, on the one hand and the Pharisees on the other, the former took it to mean between sunset and full darkness, (Deut. xvi:6) the Rabbins explained it as the time between the beginning and the end of sunset or real sunset." * * "The two evenings into which the natural evening would be cut by the commencement of the civil day, if it began at sunset."

Ex. xii:7. "And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses wherein they shall eat it." 8. "And they shall eat the flesh in *that night*, roasted with fire, and unleavened bread; and with bitter herbs they shall eat it." 10. "And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire." 14. "And *this day* shall be unto you for a memorial: and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance for ever." 21. "Then Moses called for the elders of Israel, and said unto them, Draw out and take you a lamb according to your families and kill the passover." 22. And ye shall take a bunch of hyssop and dip it in the blood that is in the basin; and strike the lintel and the two side posts with the blood that is in the basin; and *none* of you shall go out at the door of his house *until the morning*." - 23. "For the Lord will pass through to smite the Egyptians: and when he seeth the blood upon the lintel, and on the two side posts, the Lord will passover the door, and will not suffer the destroyer to come in unto your houses to smite you." 24. "And ye shall observe this thing for an ordinance to thee and to thy sons for ever."

Num. ix:1-5. "And the Lord spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying." "Let the children of Israel also keep the passover at his appointed season." "*In the fourteenth day* of this month at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof shall ye keep it." "And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai; according to all that the Lord commanded Moses so did the children of Israel."

Josephus says in Antiquities of the Jews, Book ii, ch. xiv. Sec. 6:

"But when God had signified that with one more plague

he would compel the Egyptians to let the Hebrews go, he commanded Moses to tell the people that they should have a sacrifice ready, and that they should prepare themselves on the tenth day of the month, against the fourteenth (which month is called by the Egyptians Pharmuth and Nisan by the Hebrews), and that he should carry away the Hebrews with all they had. Accordingly, he having got the Hebrews ready for their departure, and having sorted the people into tribes, he kept them together in one place: but when the fourteenth day was come, and all the people were ready to depart, they offered the sacrifice, and purified their houses with the blood, using bunches of hyssop for that purpose."

THE FEAST OF THE UNLEAVENED BREAD

Lev. xxiii:6,7. "And on the *fifteenth day* of the same month is the feast of unleavened bread unto the Lord, seven days ye must eat unleavened bread." "In the first day ye shall have an holy convocation: ye shall do no servile work therein."

Num. xxviii:16-18. "And in the fourteenth day of the first month is the passover of the Lord." "And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten." "In the first day shall be an holy convocation: ye shall do no manner of servile work therein."

Ex. xii:15-17. "Seven days shall ye eat unleavened bread: even the first day (Rishon, Heb. 'the day before, Num. vi:12, past day, Deut. iv:32). Ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." "And in the first day there shall be an holy convocation and in the seventh day there shall be an holy convocation to you no manner of work shall be done in them, save that which every man must eat, that

only may be done of you." "And ye shall observe the feast of unleavened bread: FOR in this self same day (Ex. xxxiv:18) have I brought your armies out of the land of Egypt; therefore shall ye observe *this day* in your generations by an ordinance for ever."

Num. xxxiii:3. "And they departed from Rameses in the first month, *on the fifteenth* day of the first month; on the *morrow* after the passover the children of Israel went out with a high hand in the sight of all the Egyptians."

Morning (Heb. Boqer), early day light.

Morrow (Heb. Mochorath), next day, tomorrow—Young's Analytical Concordance with Hebrew and Greek Dictionary. *Dict. of Hebrew words*, by James Strong.

Ant. of Jews, Book ii; ch. xv; sec. 1, 2:

"They left Egypt on the fifteenth day of the lunar month," "But as they went away hastily, on the third day they came to a place called Baalzephon, on the Red Sea; and when they had no food out of the land, because it was a desert, they eat of loaves kneaded out of flour, only warmed by a gentle heat; and this food they made use of for thirty days; for what they brought with them out of Egypt would not suffice them any longer time; and this only while they dispensed it to each person, to use so much only as would serve for necessity, but not for satiety. Whence it is that *in memory of the want* we were then in, we kept a feast for eight days, which is called the feast of unleavened bread."

THE WAVE-SHEAF

Lev. xxiii:9-11. "And the Lord spake unto Moses saying." "Speak unto the children of Israel, and say unto them, when ye be come into the land which I give unto you, and shall reap the harvest thereof then ye shall bring a sheaf of the first-fruits of your harvest unto the priest:" "And he shall wave the sheaf before the Lord to be accepted for you; on the *morrow* after the Sabbath the priest shall wave it."

Antiquities of the Jews, Book iii, ch. x, Sec. 5:

"In the month which is called by us Nisan, and is the beginning of our year, on the *fourteenth* day of the lunar month, when the sun is in Aries (for in this month it was that we were delivered from bondage under the Egyptians), the law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the Passover; and so we do celebrate this passover in companies, leaving nothing of what we sacrifice till the *day following*. The feast of unleavened bread succeeds that of the passover, and falls on the *fifteenth* day of the month, and continues seven days, wherein they feed on unleavened bread; * * But on the second day of unleavened bread, which is the *sixteenth* day of the month, they first *partake* of the fruits of the earth, for before that day they do not touch them. And while they suppose it proper to honor God, from whom they obtain this plentiful provision, in the first place, they offer the first-fruits of their barley."

A writer in Jewish Encyclopedia, says:

"Passover. Ex. xii and Lev. xxiii:5:6 seem to distinguish between Passover, which is set for the fourteenth day of the month, and the Feast of Unleavened Bread appointed for the fifteenth day, from sunset on the fourteenth to sunset on the twenty-first, the first and seventh days were set aside for holy convocation, no work being permitted on those days excepting such as was necessary in preparing food, Num. xxviii:16-18."

"The Samaritans consider the Feast of the Passover and the Feast of Unleavened Bread as two distinct festivals."

In a valuable work on the life of Christ, "The Desire of Ages," Page 76, the author says:

"The observance of the Passover began with the birth of the Hebrew nation. On the last night of their bondage in Egypt, when there appeared no token of deliverance, God commanded them to prepare for an immediate release. He

had warned Pharaoh of the final judgment on the Egyptians, and he directed the Hebrews to gather their families within their own dwellings. Having sprinkled the door posts with the blood of the slain lamb, they were to eat the lamb roasted, with unleavened bread and bitter herbs. "And thus shall ye eat it," He said, "with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's pass-over." Ex.xii:11.

The same writer in another historical work, "The Great Controversy," pg. 399, says:

"The slaying of the passover lamb was a shadow of the death of Christ." Says Paul, 'Christ our Passover is sacrificed for us.' 1 Cor. v:7. The sheaf of first-fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord, and of all his people, 'Christ the first-fruits; afterward they that are Christ's at his coming.' 1 Cor. xv:23. Like the wave-sheaf, which was the first ripe grain gathered before the harvest, Christ is the first-fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God."

JESUS' CRUCIFIXION the ANTITYPE of the PASSOVER

Jesus' Death and Resurrection foretold. Matt. xvi.21.

"From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes and be killed, and be raised again the third day." Matt. xx.17-19. "And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold we go up to Jerusalem, and the Son of Man shall be betrayed unto the chief priest and unto the scribes and they shall condemn him to death. And shall deliver him to the Gentiles to

mock, and to scourge, and to crucify him, and the *third day* he shall rise again."

"Luke xxii.7. "Then came the day of unleavened bread, when the passover must be killed," 8. "And he (Jesus) sent Peter and John, saying, Go and prepare us the passover, that we may eat," 13. "And they went and found as he had said unto them, and they made ready the pass-over. 14. And when the hour was come, he sat down and the twelve apostles with him. 15. And he said unto them, with desire I have desired to eat this passover with you before I suffer."

Desire of Ages, pg. 642:652.

"In the upper chamber of a dwelling at Jerusalem, Christ was sitting at table with His disciples. They had gathered to celebrate the Passover. The Saviour desired to keep this feast alone with the twelve. He knew that His hour was come; He himself was the true paschal lamb, and on the day the Passover was eaten, He was to be sacrificed."

"As he ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice."

Mark xiv. 22. "And as they did eat, Jesus took bread and blessed, and brake it, and gave to them, and said take eat, this is my body. 23. And he took the cup, and when he had given thanks, he gave it to them, and they drank of it. 24. And he said unto them, this is my blood of the new testament which is shed for many. 26. And when they had sung a hymn they went out into the Mount of Olives."

Desire of Ages, pg. 685:

"In company with His disciples, the Saviour slowly made His way to the Garden of Gethsemane. The Passover moon broad and full, shone from a cloudless sky. The city of Pilgrims tents was hushed in silence."

Mark xiv:27. "And Jesus said unto them, All ye shall be offended because of me this night, for it is written I will smite the shepherd, and the sheep shall be scattered. 32. And they came to a place which was named Gethsemane, and He said to His disciples, Sit ye here, while I shall pray. 37. And he cometh and findeth them sleeping. 41. And he cometh the third time, and saith unto them sleep on now, and take your rest, it is enough, the hour is come, behold the Son of Man is betrayed into the hands of sinners. 42. Rise up let us go, lo he that betrayeth me is at hand. 43. And immediately while he yet spake cometh Judas, one of the twelve, and with him a great multitude with swords and staves from the chief priests and the scribes and the elders. 46. And they laid their hands on him and took him."

THE CRUCIFIXION

Mark xv:1. "And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate." 12. "And Pilate answered and said again unto them, What will ye then that I should do unto him whom ye call the King of the Jews?" 13. "And they cried out again, Crucify him." 25. "And it was the third hour and they crucified him." 27. "And with him they crucified two thieves." 33. "And when the sixth hour was come there was darkness over the whole land until the ninth hour." 37. "And Jesus cried with a loud voice and gave up the ghost." 38. "And the veil of the temple was rent in twain from the top to the bottom." 42. "And now when even was come, because it was the preparation, that is, the day before the Sabbath, 43. Joseph of Arimathaea an honorable counsellor, went in boldly unto Pilate and craved the body of Jesus." 46. "And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre."

THE PREPARATION DAY

John xix:31. "The Jews therefore because it was the *preparation* that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an *high day*), besought Pilate that their legs might be broken, and that they might be taken away." 32. "Then came the soldiers and brake the legs of the first and of the other which was crucified with him." 33. "But when they came to Jesus and saw that he was dead already, they brake not his legs." 36. "For these things were done that the scripture should be fulfilled. A bone of him shall not be broken." 41. "Now in the place where he was crucified there was a garden; and in the garden a new sepulchre wherein was never man yet laid." 42. "There laid they Jesus therefore because of the Jew's *preparation day*, for the sepulchre was nigh at hand."

Luke xxiii:54. "And that day was the *preparation*, and the Sabbath drew on."

That Jesus was not crucified on the fifteenth is evident for the fifteenth was appointed a holy convocation a Sabbath of rest, servile work, or buying and selling was positively forbidden. Num. xxviii:17-18. But on the day of the crucifixion, Joseph and the disciples *bought* spices, etc., and *prepared the body* for burial, the crucifixion therefore took place on a Friday the *fourteenth*, the day beginning at sunset Thursday evening, and that Jesus with the disciples observed the Feast of the Passover at the proper time, at the beginning of the fourteenth day at even.

Therefore, the Feast of the Passover, the Institution of the Lord's Supper and the Crucifixion of Jesus as the great antitype occurred on the fourteenth day of the month, the sixth day of the week, the Preparation day or day before the Sabbath.

THE FEAST OF UNLEAVENED BREAD

Desire of Ages, pg. 77.

✓ "The passover was followed by seven days feast of unleavened bread. On the second day of the feast, the first fruits of the year's harvest, a sheaf of barley, was presented before the Lord. All the ceremonies of the feast were types of the work of Christ."

The day following the Crucifixion was the Sabbath, the seventh day of the week. Luke says:

Luke xxiii: 55-56. "And the women also which came with him from Galilee followed after and beheld the sepulchre and how his body was laid." "And they returned and prepared spices and ointments and rested the Sabbath day according to the commandment." Mark xvi:1-2. "And when the Sabbath was past, Mary Magdalene and Mary the mother of James and Salome, had bought sweet spices, that they might come and annoint him." "And very early in the morning the first day of the week, they came to the sepulchre at the rising of the sun."

✓ Not only was that the seventh day of the week but that Sabbath day was a high day. John xix:31. The first day of the Feast of Unleavened bread, the fifteenth day of the month, the day of holy convocation. Lev. xxiii:6-7.

The RESURRECTION, the ANTITYPE of the WAVE-SHEAF

✓ 1 Cor. xv:20. "But now is Christ risen from the dead, and become the first-fruits of them that slept."

Mark xvi:9. "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene."

✓ Luke xxiv:1. "Now upon the first day of the week very early in the morning they came unto the sepulchre. * 4. * two men stood by them in shining garments, * 5 * said unto them, Why seek ye the living among the dead? 6. He

is not here, but is risen, remember how he spake unto you, 7. Saying: The Son of Man must be delivered into the hands of sinful men and be crucified and the third day rise again." 13. "And two of them (disciples) went that same day to Emmaus, 15. And Jesus himself drew near and went with them." 16. "But their eyes were holden that they should not know him." 18. "And one of them, said unto him, Art thou a stranger in Jerusalem and hast not known the thing which are come to pass there in these days? 19. And he said unto them, what things? And they said unto him concerning Jesus of Nazareth! 20. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 21. And beside all this, today is the third day since these things were done."

These texts give sufficient evidence that the day of the crucifixion and the day of the resurrection were within the limit of the three days, and that this day upon which Christ arose was the first day of the week, and being the antitype of the wave-sheaf, must have occurred upon the sixteenth day of the month Abib (at this time called Nisan).

Desire of Ages, p. 785:

✓ "Christ arose from the dead as the first-fruits of those that slept. He was the antitype of the wave-sheaf and His resurrection took place on the very day when the wave-sheaf was to be presented before the Lord."

The same writer in "Spirit of Prophecy," Vol. 3, p. 204-205 says:

✓ "They (the disciples) were terribly depressed by the events that had crowded upon them. On the sixth day they had seen their Master die; p. 205. "Christ rested in the tomb on the Sabbath day and * * on the morning of the first day of the week, he rose from the grave to renew his work of teaching his disciples." p. 204.

Great Controversy, p. 399:

"These types were fulfilled not only as to the event, but as to the time. On the fourteenth day of the first

Jewish month, the very day and month on which for fifteen long centuries, the passover lamb *had been slain*. Christ having eaten the passover with his disciples, instituted that feast which was to commemorate his own death as "The Lamb of God which taketh away the sin of the world." That same night he was taken by wicked hands, to be crucified and slain. And as the antitype of the wave-sheaf, our Lord was raised from the dead on the *third day*, "the first-fruits of them that slept." 1 Cor. xv:20, a sample of all the resurrected just, whose "vile body" shall be changed, and "fashioned like unto his glorious body." Phil. iii:21.

From McClintock & Strongs Encyclopedia, Vol. 3:

"Easter Controversy—The Resurrection."

"There was much controversy in the early church as to the days on which our Lord's Resurrection ought to be celebrated. The churches of Asia Minor celebrated the death of the Lord on the day corresponding to the fourteenth of the month Nisan, on which day, according to the opinion of the whole ancient church, the crucifixion took place. The Western churches, on the other hand, were of opinion that the crucifixion should be annually commemorated on the particular day of the week on which it occurred, that is Friday. The resurrection was accordingly commemorated by the former party on the day corresponding to the sixteenth of Nisan, and by the other party on Sunday following Good Friday." "In addition to these two parties, both of which were within the old Catholic Church, there was another, repudiated by the church as heretical. This third party, an Ebionitic sect, agreed with the churches of Asia Minor in adhering to the commemoration of the days of the month (fourteenth and sixteenth of Nisan), but differed from them in insisting upon the continuance of the obligatory character of the ancient law, and the consequent duty of Christians to celebrate the Jewish Passover. Both were called Quartodecimai; from the fourteenth (Latin, quartodecimus) day of the month on which they commemorated the death of Christ.

THE YEAR

The year of the crucifixion is established by Bible prophecy and history. In the book of Daniel, Dan. ix:24-27, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks. And after threescore and two weeks shall Messiah be cut off, but not for himself. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease."

Here we learn that seventy weeks were allotted to the Jewish people in which a certain work, including the coming of the Messiah, would be accomplished. As a day in prophecy stands for a year, Ezk. iv:6, 70 weeks or 490 days would be 490 years, verse 25 gives the commencement of this prophetic period, when the commandment to restore and to build Jerusalem should go into effect, and from that time to the Messiah should be 7 weeks and 62 weeks or 69 weeks which are 483 days or years, this leaves one week or 7 years remaining in which Messiah will accomplish his work and be cut off, verse 26; evidently predicting his crucifixion, and at what time is given in verse 27, in the midst of the week he shall cause the sacrifice and oblation to cease. In the midst or middle of the week would be at the end of three and one-half ($3\frac{1}{2}$) years. We learn from Ezra vii that this command went forth in the Seventh year of Artaxerxes, the marginal date as well as history give 457 B. C. as the year and evidently it was promulgated and became effective about the time of the Atonement late in October. "Daniel and Revelation," by Smith, pg. 262, says: "It is by the

✓ canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This canon places the seventh year of Artaxerxes in the year B. C. 457; and the accuracy of this canon is demonstrated by the concurrent agreement of more than twenty eclipse. This date we cannot change from B. C. 457, without first demonstrating the inaccuracy of Ptolemy's canon." Then we have 483 years from that date in 457 to the Messiah in the fall of A. D. 27. About this time was the baptism of Jesus and the beginning of his ministry as the Messiah, which continued three and a half years to the spring of A. D. 31 reaching the midst of the last prophetic week when Messiah should be cut off, thus "sealing up" or making sure the vision and the prophecy." And this is the only year that will fulfill all the conditions of the prophecy and other circumstances connected with the events of the crucifixion.

The Season. The inspired utterances in the Song of Solomon, ii:11-13, fully, if not prophetically, describe this particular season at the time of Jesus' death and resurrection:

"For lo the winter is past,
 "The rain is over and gone;
 "The flowers appear on the earth
 "The time of singing of birds is come,
 "And the voice of the turtle dove is heard in the land;
 "The fig tree ripeneth her green figs,
 "And the vines are in the blossom:
 "They give forth their fragrance
 "Arise my love my fair one and come away." R. V.

THE EARLY AND LATTER RAIN

Palestine had two seasons, summer and winter. The winter embraced the rainy season from the middle of October to the last of April, the time of the latter rain.

Extracts from "Sacred Antiquities," by Rev. E. P. Barrows, D. D.

"The rains usually begin to fall in the last half of October, or the beginning of November, and they continue into April and sometimes until the first of May. The rainy season does not come suddenly, but by degrees, and it ends in like manner. We are not to understand the language of the Scriptures in reference to the early and the latter rain as if these two periods were separated by a considerable interval of dry weather. There are no definite and distinct seasons of early and latter rain, separated from the rest of the rainy season. The whole period from October to April constitutes only one continuous season in which rain falls, without any regular intervening term of prolonged weather."

"The beginning of the dry season in April and May is delightful. The sky is serene, the air balmy, and the face of nature arrayed in verdure, with a profusion of gay flowers."

"All this is portrayed with inimitable grace in the bridegrooms address to his bride. (Cant. ii:10-13). "My beloved, etc." "Later in the season the cloudless sky and burning sun dry up all moisture." Pages 207, 208, 209.

HARVEST

From "Palestine and Syria," by Baedeker, Pages 41, 42, 43.

"Owing to the great inequalities in the surface of the country, the climate varies greatly in different parts of Syria. The year, as a rule, consists of two seasons only, the rainy and the dry. From the beginning of May to the end of October the sky is almost uninterruptedly cloudless."

"Harvest time varies in different parts of the country, in the lower districts it is generally in the latter half of May, and in the higher in the first half of June."

✓ "The harvest in the Ghor (the Jordan valley), is much earlier than in the rest of Syria, taking place at the end of April and the beginning of May."

Sacred Antiquities, Page 344:

"The barley harvest usually precedes the wheat harvest a fortnight or three weeks. The time of harvest vary in Palestine with the varying localities. The wheat harvest at Jericho may be reckoned from the seventh to the fourteenth of May; at Jerusalem it takes about four weeks later, though the two places are hardly more than twenty miles apart."

THE TIME OF FIGS

At the close of the day of Jesus' triumphal entry into Jerusalem, Matthew says: Mth. xxi:17 "And he left them and went out of the city into Bethany and he lodged there. 18. Now in the morning as he returned into the city, he hungered. 19. And when he saw a fig tree in the way, he came to it, and found nothing thereon but leaves only." ✓ Mark says: Mk xi:13. "And seeing a fig tree afar off having leaves, he came if happily he might find anything thereon: and when he came to it he found nothing but leaves, for the time of figs was not yet."

Sacred Antiquities, Page 361:

✓ "The fig tree. 1 Kings iv:25; Micah iv:4. It is a vigorous bearer, and in warm climates, yields three crops a year, the early fig (Isa. xxviii:4; Hos. ix:10; Micah vii:1) which ripen toward the end of June, the summer figs that yield a harvest in autumn, and the winter fig which remains on the tree in winter."

✓ "Much difficulty has been found with the transaction recorded by Mark (Chap. xi:12-14) when our Lord curses the fig tree on which he found nothing but leaves, for the time of figs was not yet. It is to be assumed that our Lord in this matter acted according to a reasonable probability. He

judged from the forward state of the leaves—"Seeing a fig tree afar off having leaves"—that happily he might find fruit. It was not the winter figs remaining over till the pass-over, which he expected to find, (if such a thing was possible) at Jerusalem, for of those the leaves would be no sign. It must have been the early fig which he sought. 'There is,' says Thompson (Vol. 1, p. 538) 'a kind of tree which bears a large green colored fig that ripens very early. I have plucked them in May from trees on Lebanon.' "

Amer. Tr. Socy. Bible Dict. art Fig.

"The barren fig tree which was withered at our Saviour's word, stood by the wayside, free to all, and as the time for *stripping the trees* of their fruit *had not come*, it was reasonable to expect to find it covered with figs in various stages of growth. The early fig is produced in June."

Oxford Bible Helps.

"The fig tree abounds (wild and cultivated) in every part of Palestine. It puts out its earliest fruit-buds before it leaves, when the leaves are out the fruit ought to be ripe."

Desire of Ages, p. 581:

"It was not the season for ripe figs, except in certain localities; and on the highlands about Jerusalem it might truly be said: 'The time of figs was not yet.' But in the orchard to which Jesus came, one tree appeared to be in advance of all the others"

✓ Math. xxiv:32. "Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh."

McClintock and Strongs Encyclopedia, Vol. 3:

"Few passages in the Gospels have given occasion to so much perplexity as that of Mark xi:13, where the evangelist relates the circumstance of our Lord's cursing the fig tree. "And seeing a fig tree afar off having leaves, he

came, if happily he might find any thing thereon; and when he came to it he found nothing but leaves, for the time of figs was not yet." The apparent unreasonableness of seeing fruit at a time when none could, naturally, be expected, and the consequent injustice of the sentence pronounced upon the tree, has been made the ground of grave impeachment of the Gospel record, and of our Saviours character itself.

The fig tree in Palestine produces fruit at two or even three different periods of the year; first there is the bikkurah or "early-ripe fig," which ripens on an average toward the end of June, though in favorable places of soil or temperature the fig may ripen a little earlier." (Buhle Calendar, p. 15).

HEBREW DIVISIONS OF TIME

Sacred Antiquities: p. 447, 449.

"The Hebrew year was necessarily solar, its great festivals being connected, as we shall see, with the products of agriculture; but the months of the Mosaic law were certainly lunar. According to Josephus (Antiq. 3, 10, 5) the passover was celebrated "on the fourteenth day of the month Nisan according to the moon, the sun being in the sign Aries;" and Philo (Life of Moses) testifies in like manner, that this was the day of the full moon. The custom of beginning the year from the new moon of Nisan or Abib had come down to the later Jews from antiquity, and we cannot assume any fundamental change in this respect from the time of Moses. We may add that the Septuagint renders by the term new moon the Hebrew expressions for the first day of the month (Ex.xl:17) and the beginning of the month (Num. x:10; xxviii:11)".

"Since the lunar month consists of a little more than twenty-nine and a half days, and the Hebrews never reckoned less than a whole day to a month, it follows that their months must have varied between twenty-nine and thirty

days, making a year of 354 days, so that an intercalary month would be necessary every third year, and sometimes on alternate years. This intercalation was probably made from the beginning by the priests who had charge of the sanctuary services, as we know that it was in later times."

"By the appointment of the Mosaic law, the Hebrew year began with the month Abib, that is, of green ears (Ex. xii:2; xiii:4; Deut. xvi:1) called in later times Nisan (Neh. ii:1; Esther iii:7). According to the modern rabbinical Jewish calendar, Nisan answers to our March" (and April). "But there are strong grounds for believing that originally it coincided more nearly with our April" (and May).

"J. D. Michaelis (Hebrew Months) argues for the coincidence of Nisan with April on the following grounds: (1) That the climate of Palestine would not permit the oblation of the sheaf of the first-fruits of the harvest ordered for the second day of the Passover festival (Lev. xxiii:10 compared with verses 15 and 16) at an earlier date, since the barley harvest does not take place, even in the warm climate about Jericho, until about the middle of April, while it is still later on the highlands. (2) That the Syrian calendar, which has essentially the same names for the months, makes its Nisan parallel with our April. (3) That Josephus in one place, makes Nisan equivalent to the Macedonian month Xanthicus and also mentions that on the 14th of Nisan the sun was in the sign Aries, which could not be on that day except in April. The later Jews may have departed from the ancient order, as Michaelis suggests, in imitation of the Romans, who began their year with March."

"It is commonly assumed that the Hebrews had two modes of reckoning: a sacred year reckoned from Nisan, and a civil reckoned from the new moon of Tishri, the seventh month. This is true only in a modified sense. The sabbatical year and the year of jubilee were indeed reckoned from the seventh month (Lev. xxv:9 compared with verses 20-22) as the convenience of the husbandman required, this being at the close of the agricultural year and the beginning

of another. But the months were in all cases numbered from Nisan."

MONTH

McClintock and Strong's Encyclopedia, Vol. 6:

"From the time of the institution of the Mosaic law, the month appears to have been a lunar one. The cycle of religious feasts commencing with the Passover, depended not simply on the month but on the moon (Josephus Antiquities, iii, 105), the fourteenth of Abib was coincident with the full moon (Philo vit. Mos. iii, P. 686). The length of the months by observation would be alternately twenty-nine and thirty days, nor was it allowed by the Talmudist that a month should fall short of the former or exceed the latter number, whatever might be the state of the weather. The months containing only twenty-nine days were termed in Talmudical language chaser or "deficient" and those with thirty days male or "full." "As the Jews still retain the names "Nisan," etc., it may appear at first sight needless to do more than refer the reader to a modern almanac, and this would have been the case if it were not evident that the modern Nisan does not correspond with the ancient one." Smith.

After giving a number of authorities the writer quotes the chief arguments, part of which is: "That if the first month began with the new moon of March, as was commonly asserted, the climate of Palestine would not in that month permit the oblation of the sheaf of barley, which is ordained on the second day of the Feast (Lev. xxiii:10) nor could the harvest be finished before the Feast of Weeks which would then fall in May; nor could the Feast of Tabernacles, which was after the gathering of all the fruits, accord with the month of September, because all these feasts depended on certain stages in the agricultural year, which, as he shows from the observations of travelers, solely coincides

with the state of vegetation which are found, in that climate, in the months of April, June, and October. This has been confirmed by later accounts, for the barely harvest does not take place even in the warm district about Jericho till the middle of April, and in the upland districts not before the end of the month (Robinson's Researches, Vol. 1 and 3)."

"Abib. "The month of the ears of corn," that is the month in which ears of corn become fully ripe, and on the sixteenth day of which, the second day of the feast of unleavened bread, ripe ears were to be offered (Lev. xxi:14; xxiii:10, 11, 14) as first fruits of the harvest.

THE KEY TO THE TIME

As the passover is at the time of the full moon, what full moon in A. D. 31 will fulfill the conditions and give us the key to the time of that event in our Roman calendar time. The arrangement of the Jewish calendar as used in the time of Christ is no longer operative. Modern Jews are divided into two classes. The Karaite Jews, whose numbers are small, reject tradition and the Talmud, observe their feasts and festivals more nearly with those of Christ's time as regards the true season, while the larger number of Jews follow the Rabbinical Calendar, the product of Rabbi Hillel and others about 353 A. D., which incorporates into it many of the ancient rules of calculation, but begin their year, and feasts and festivals a month earlier in the season than the Karaites as compared with our Calendar, as we have in 1844 the atonement by the Rabbinical Calendar would be September 23d, while by the Karaites it was about that time in October. By the Rabbinical Calendar the First day of Nisan is always between March 12 and April 11, and is always one of four days, Sunday, Tuesday, Thursday or Saturday the first one after the new moon for that month. This year, 1910, Sunday, April 10 was the First of Nisan, 5670 Jewish Era, it being a year of 13 months. So by the Karaites and earlier Calendars the first of Nisan would be from

early April to about the 12th of May, as the beginning of the month varies from ten to twenty days each year because some years have twelve months and others thirteen lunar months, and when that occurs it brings the Passover quite late in the season and this was the case in the year of the crucifixion everything indicates an event late in the season. The time of the full moon for March and April and May can be easily computed from a recorded eclipse of the moon, which is given in "Sacred Chronology" by A. T. Jones, page 46, mentioned in Dr. Hales Chronology as occurring April 25, after 9 p. m., also computed in Guinness Lunar Tables from Oppolzers Canon of eclipses as occurring April 25, 21" 7' that is seven minutes after 9 p. m. From "Creation Centered in Christ," by H. G. Guinness, D.D., page 276.

The following table will give the dates in the Julian Calendar for these Full Moons in A. D. 31:

March 27 Tuesday 7 A. M. between 6 and 9 A. M.

April 25th Wednesday 9 P. M. between 9 and 10 P. M.

May 25th Friday 12 noon between 9 and 12 A. M.

In our modern or Gregorian Calendar the dates would have been:

March 25th Tuesday 7 A. M.

April 23d Wednesday 9 P. M.

May 23d Friday 12 noon.

These apparent inconsistencies in the Gospel records are not the fault of the Inspired writers, but the result of changing the time for observing these feasts, by the Rabbinical school, to a month earlier than was the ancient customs and, also, the effort on the part of some writers to fix the crucifixion early in March. When we understand that a lunar year of twelve months contains from 353 to 355 days, and thirteen months contain 383 to 385 days, that in nineteen years there are seven years of thirteen months and twelve years of twelve months, and during that time the first day of the month will shift back and forth over a period of thirty days and, as has been shown, the ancient Abib or Nisan cor-

responded to one month later than the modern Rabbinical Calendar, which would place the first of Nisan in our calendar from the 11th of April to the 11th of May and the 14th would be from the 24th of April to the 24th of May and as the earlier calendar was arranged on an 84-year cycle, seven times twelve, in which the seventh year of rest was reckoned, in each period of seven years there were nearly alternately five years having twelve months and two having thirteen, the next four years having twelve months and three having thirteen, this arrangement gave a little greater latitude for the shifting of the month.

Thus we are able to fix the exact time of the crucifixion at a date that will meet every specification, the year A. D. 31 being the only year that can harmonize with the prophetic periods. May being the only month that meets all the specifications of the particular season and the products of the locality, the 14th of Nisan and the full moon coming on Friday the Preparation Day, the next day being the Sabbath, the seventh day of the week and the 15th of Nisan, which was a high day, the first day of unleavened bread. Sunday the first day of the week and the 16th of Nisan being the second day of the feast of unleavened bread the day of the wave-sheaf, and the day of the Resurrection being only the third day from the crucifixion, thus fully harmonizing both Old and New Testament with prophecy, history, and astronomy and confirming the accuracy of Inspiration. Thus the crucifixion corresponding as it does to the twenty-third of May is within the limit of the time, and all the circumstances are consistent with the Facts.

May 25- O. S. >

May 25 Julian Calendar
May 23 Gregorian "

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